

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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The Christian Problem
in Palestine

JERUSALEM

Adelbert Bartlett.

The scene is on the lower slope of the Mount of Olives, looking across the Valley of the Kidron toward the city. The building in the foreground is the Russian Orthodox cathedral. In the background is the Mosque of Omar.

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Why We Favor the Proposed Basis of Union

TO THE EDITOR: We are in favor of the Proposed Basis of Union, because it is the nature of the Christian Church to be united, and we wish to support any sound plan which gives real hope of restoring this unity. No Christian can be complacent about a break in the fellowship of those who accept the Good News of salvation through Jesus Christ. The disunity of Christians is intolerable and unthinkable. "Is Christ divided?"

A plan for the union of two Churches must, if it is to succeed, be both fair and realistic. The Proposed Basis of Union deals fairly with our heritage. It safeguards our sources of doctrine—the Bible, the Creeds, the Book of Common Prayer, and the Articles of Religion. It continues the three-fold ministry of bishops, priests, and deacons. It provides that the episcopate shall have its traditional powers and duties and that the succession of bishops shall be maintained. Every celebration of Baptism and the Holy Communion will contain those elements which we consider essential for their due performance. Confirmation and other sacramental rites will be available. Any usage connected with wording which has been permitted under our Prayer Book will continue to be permitted. Unusual care is taken to protect the Prayer Book against speedy and radical amendment, and congregations are assured the right to maintain their traditional wording as long as they so desire. In view of statements made by the Lambeth Conference and the Archbishop of Canterbury relating to the South India Scheme, it appears that Episcopalian clergy and people would continue to be in communion with the See of Canterbury. Episcopalians will forfeit nothing of their heritage if they enter into this union.

It is also fair to the Presbyterians. As we shall be able to teach from the Prayer Book, so they may use the Westminster Confession. Just as the episcopate is preserved, so is the ruling eldership, and with it the office of lay deacon and the parish council system by which the laity have a greater opportunity to take part in the

spiritual government of the Church. Not only is the episcopal succession preserved; so is the presbyterial, for ministers representing the presbytery will participate in the laying on of hands in consecrations and ordinations. The presbytery will assist the bishop in many pastoral and administrative functions, much as the standing committee does now. Although many congregations may wish to have the bishop confirm new communicants, it will be possible for a duly authorized presbyter to confirm, as in the Eastern Orthodox Churches. Presbyterian methods of worship, and the right of congregations to maintain them, are guarded as carefully as the Book of Common Prayer. What is extremely important to Presbyterians is that the Basis of Union does not repudiate their ministry and sacraments. Ministers of both Churches will be formally commissioned to minister in the united Church, while at the same time their former ministry is explicitly recognized.

The Proposed Basis of Union is not only in accord with the Bible, the Christian tradition, and the genius of the two Churches; it also takes account of the realities of the situation. If Episcopalians and Presbyterians are to unite, they must be ready to bear with one another. We must deal with each other as branches of the Holy Catholic Church in full good standing; the Episcopalian making no pronouncements against Presbyterian orders and sacraments, and the Presbyterian putting to one side those clauses in his Confession of Faith which offend many Episcopalians. Neither Church can be expected to condemn or repudiate its saints and founding fathers. We Episcopalians cannot demand Presbyterians to accept theories regarding the episcopate, the priesthood, and the sacraments which go beyond those doctrines which the Prayer Book explicitly demands. Nor can the Presbyterians expect the Episcopalians to teach the "parity of ministers," even though presbyters take part in consecrations. As we understand the philosophy underlying the Proposed Basis of Union, it is this: The Churches are substantially one in the faith, and where they differ, the differences are not so serious that they need destroy the fellowship. We believe this to be true. Are the two Churches prepared to adopt this assumption and act upon it? Otherwise, we can see no prospect of union being achieved between the Episcopal and any other Reformed Church in any foreseeable future. We say this because a plan of union between our Church and some other Protestant Church other than the Presbyterian might indeed differ in many details from this plan, but the underlying methods and assumptions would remain the same. Some day the Episcopal Church must decide what its reunion policy shall be.

That is not to say that the Basis of Union, as it stands, is perfect or complete. Much remains to be done in working out the governmental machinery. Both the Churches have a series of graduated councils or judicatories. The Presbyterian Church is a good example of a representative democracy in which the highest

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The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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THIS WEEK

"Fifty reported killed in Jerusalem bombing"—so reads the headline in tonight's newspaper. Fr. Bloodgood's article on page 9 reminds us that violence and bloodshed have characterized life in the Holy Land throughout history. In these days when the struggle between Jews and Moslems threatens to engulf Palestine in civil war, it is ironic to remember that the land is sacred to three religions.

Fr. Bloodgood has just returned from a wartime appointment as canon of the Anglican Cathedral in Jerusalem. His article traces the history of Christianity in the land of its birth. As a grim modern footnote, the AP reports: "One man was blown clear across the street and his body hit the side of the YMCA building." The bomb is reported to have been planted by Jewish terrorists.

The Saturday Evening Post for July 20th introduces the American public to facts hitherto known only to the readers of *The Living Church* and a few others with special sources of information. The heroic story of the German underground resistance to Hitler is recounted by Fabian von Schlabrendorff in an article (the first of two) entitled "Our Two Tries to Kill Hitler." Although it covers somewhat different ground from Fr. Haynes' article (L.C., May 5th), the two accounts are generally consistent with each other.

The anti-Hitler movement is ably characterized in an introduction to the Post article by Allen W. Dulles, formerly of the OSS, in the following terms: "In addition to its military members, the movement included civilians from various walks of life—government officials, Churchmen, leaders of the suppressed labor unions, intellectuals, and professional men. Von Schlabrendorff," he adds, "is one of the few survivors of this group of Germans who saw straight and did not compromise. If we are to build a better Germany, it is to men like him that Germany must look."

The annual report of the Church Pension Fund (p. 5) is, as always, one of which Churchpeople may be proud, representing an ever-expanding program of soundly-based provision for the clergy and their dependents. We can't resist calling attention to the graph of benefits currently provided, to point out not only that the orphan's benefits are a tiny fraction of the total but that they have been decreasing while the other benefits increased. The addition of adopted children could hardly have a serious effect on the general program of benefits.

PETER DAY.

court has absolute legislative and judicial powers, and in which clergy and lay elders have equal votes. The Episcopal Church is, by contrast, weighted on the conservative side. It has many checks and balances, such as the device of voting by orders, and many powers are reserved to the bishops, to the clergy, and to the congregations. The negotiating groups have tried to write out a governmental plan which will combine the two. We have not, however, been able to settle whether the highest council should have two houses or one, how much power the lay and clerical orders should have, and what the functions of provincial synods should be. We have confidence that out of frank and friendly discussion will emerge a solution of these and other problems which will be mutually acceptable.

COMMISSION'S PROPOSAL

What the Commission asks is modest enough. It is that the Church devote three years to the serious study of these proposals and then decide whether we should go ahead along these lines. We who sign this statement will be favorably disposed toward constructive amendments which will improve the Proposed Basis of Union, and we expect to work for its final adoption because we believe it to be religiously sound and practically feasible.

Christian reunion has always been an urgent task. It is now, if possible, more urgent than ever. There is a world to be captured for Christ. The Gospel must still be proclaimed to millions in all the continents and islands of the earth. We must stand against injustice and cruelty, and bear witness to the claims of justice, mercy, forgiveness, and other Christian principles in the relationships of individuals, families, classes, races, and nations. This is not a work which any existing Church can do by itself, least of all after this greatest war in history, when the world is disillusioned, suspicious, sad, and broken.

Twenty years ago the movement toward Church unity was greatly encouraged by the atmosphere of international coöperation which produced the League of Nations. Today the absolute necessity of understanding and peace is even more keenly felt, even though in the perplexing post-war period each economic group, political party, nation, and Church is tempted to seek its own advantage. In this time of decision, we appeal to the Church to show the world the true way toward its unity. We trust that however great the discouragement and obstacles, the Episcopal Church will exhibit its true spiritual

vitality by standing for the unity of Christians in a world which threatens to be torn apart by hatred and fear.

(The above is a statement drawn up by a few members of the Joint Commission on Approaches to Unity, who met informally, to share in the expression of their personal sentiments. No attempt was made to obtain the signatures of others who signed the majority report.)

ALEXANDER GUERRY,
(Rev.) SHERMAN E. JOHNSON,
(Rev.) THEODORE O. WEDEL,
(Very Rev.) ALEXANDER C. ZABRISKIE.

Editor's Comment:

While we are glad to have this statement as to why some of the members of the majority signed the report, we feel that the letter shows clearly the weaknesses of the Proposed Basis of Union. The Prayer Book would not be safeguarded as to its use, but merely as to its existence as a volume, used or ignored as each congregation sees fit. The episcopate as an order could not be preserved if it were equated with the presbyterate. And unity could not be achieved by a conscious effort to maintain all the differences which now exist between the two Churches. It is these differences which disunite us, not the fact that we do not meet in joint councils.

R&A Fund in Rhode Island

TO THE EDITOR: An editorial in the issue of July 15th on the Reconstruction and Advance Fund cites two dioceses, Springfield and Rhode Island, as having sent in "no report." We did not use the promotional methods in the Diocese of Rhode Island as worked out by the National Council so were not able to send in a report based upon those methods. We have, however, been very active on behalf of the Fund and have sent in \$50,000 and expect to meet our quota. We believe the statement in your editorial gives a false impression and places Rhode Island in a wrong light before the Church. We would respectfully ask that a correcting statement be made. We believe that it is time that a report was sent out from the Church Missions House giving the amounts the several dioceses have already given, not merely their pledges.

(Rt. Rev.) G. G. BENNETT,
(Rev.) ARTHUR M. DUNSTAN,
for the Committee.

Providence, R. I.

Editor's Comment:

We are glad to have this explanation from the Diocese of Rhode Island. Our information was taken from the official progress report sent out in the name of the Presiding Bishop, on which Rhode Island and Springfield were noted as having "No Report" up to June 5, 1946. The absence of a report did not mean that the diocese was failing to do its share.

CHURCH CALENDAR

July

- 28. Sixth Sunday after Trinity.
- 31. (Wednesday.)

August

- 1. (Thursday.)
- 4. Seventh Sunday after Trinity.
- 6. Transfiguration.
- 11. Eighth Sunday after Trinity.
- 18. Ninth Sunday after Trinity.
- 24. St. Bartholomew.
- 25. Tenth Sunday after Trinity.
- 31. (Saturday.)

The Living Church

SIXTH SUNDAY AFTER TRINITY

GENERAL

CONVENTION

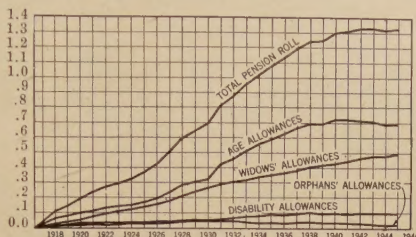
Visitors Are Discouraged Unless "In or Near Philadelphia"

Because of the lack of hotel accommodations, the Philadelphia Committee are not in a position to suggest that visitors come to the General Convention; but they are anxious to enable those who will be in or near Philadelphia at the time of the Convention to attend the opening service. It will be held at the Convention Hall on September 10th at 10:30 A.M. Tickets for admission to this service will be given to all bishops and deputies and to the delegates to the Woman's Auxiliary. Visitors may secure tickets as far as they are available by writing to General Convention Headquarters, 102 S. 19th St., Philadelphia 3, Pa. The United Thank Offering service will also be held at the Convention Hall on September 11th at 8:00 A.M. No tickets will be issued for this service and visitors will be welcome.

ADMINISTRATION

Churches May Buy Surplus Government Property

Churches and religious institutions are now officially permitted to buy surplus government property under a new policy announced in Washington, D.C., by the War Assets Administration. Veterans organizations and other non-profit groups were also included in the ruling. "Because these organizations function generally in the public interest . . . they will be afforded a reasonable opportunity to fulfill their needs from surplus at the commercial level provided that their orders can be handled without interference with normal disposal practices," the WAA said. It was pointed out that the new order was promulgated to eliminate confusion among field officers both in this country and abroad. Previously such organizations were not permitted in some cases to buy surplus property because they do not operate in "normal channels of trade" and are not included in the group of scientific, educational, public health, public welfare and charitable institutions defined in Surplus Products Ad-



PENSION FUND BENEFITS: The figures at the left represent millions of dollars.

ministration Regulation 14. They are now held to be ultimate consumers as defined in WAA Special Order No. 24. [RNS]

PENSION FUND

Interest Decline Continues

Interest rates on high-grade securities continued to decline in 1945, according to the annual report of the Church Pension Fund, which has just been published. The report states: "It is an interesting commentary on present day investment conditions that the investments of the Fund at the end of 1933 were about \$9,000,000 less than at the end of 1945, but the interest income was about \$275,000 greater." The rate earned in 1945 was 2.95% as compared with 3.08% in 1944.

The Fund's surplus increased about \$7,000 during the year, to \$1,896,155 at the year end. "The desirable condition for the future," according to the report, "would be a continuing gain to surplus from non-retirement at age 68, a small gain each year in mortality and salary scale factors and somewhat of an excess each year in interest earnings. There would then be possible an expansion of the extra benefits and at the same time a building up of surplus to a more desirable figure as a safety factor against future contingencies. The proposed change to a 2¾% interest assumption and the corollary increase in assessment rate to 10% of salaries are a long step in this direction. But also necessary is a halt in the downward trend of interest yields on conservative investments, something that is beyond the power of the trustees to effect.

At the end of 1945, 2,633 beneficiaries were receiving grants totaling \$1,392,-

000 a year. Since the Fund started, about \$26,500,000 has been paid out in pensions. A total of \$6,700,000 has been appropriated as increases in pensions over and above the provisions of the rules, not including \$860,000 disbursed in the form of the immediate \$1,000 grant to widows of clergy who die in the active ministry.

The pensions promised for the future, but based only on the services given by clergy prior to 1946, had a value of \$35,740,000 at the end of 1945. These promises were supported by balancing assets in hand.

The wholly-owned subsidiaries of the Fund had a value of \$724,000 as carried on the books of the Fund.

RELIEF

Sacks Needed Overseas

Cotton feed and flour sacks are desperately needed abroad for clothing and bedding according to relief workers now distributing relief goods overseas. Because of the terrible shortage of all textiles some mothers in central Europe are using newspapers for diapers. Many thousands of persons in Europe and Asia have not changed their clothing in months; they have only one set of outer garments and no underclothes whatever.

Housewives, farmers, millers, and others who have cotton feed or flour sacks are urged by relief officials to send them to the United Church Service Center, New Windsor, Md., where they will be promptly baled and shipped overseas. It is requested that the bags be laundered if possible before sending.

CONFERENCES

Wellesley Conference Resumed

By ELIZABETH MCCracken

The Conference for Church Work, or the "Wellesley Conference" as it is usually called, met for its 39th season June 24th to July 3d after a lapse of three years caused by war-time conditions. Conference members came from 21 states and from China, Cuba, and Canada.

The conference, unlike its former practice, had one theme, different

aspects of which were considered in the several courses. That theme was "The Christian Answer." Dr. H. Richard Niebuhr, professor of theology in the Yale Divinity School, gave a required course: "The Imperative of the Christian Answer to the Problems of Man." Man's "sense of lostness," Dr. Niebuhr said, came from seeking first the kingdom of nature; second, the kingdom of man; and then, the Kingdom of God. Man can be "found," or saved, only when he begins at the top, seeking God first.

After the opening hour, there were several courses given in each period. Two of the courses which had exceptionally large registrations were those on "The Practice of Religion," by the Rev. Dr. Whitney Hale, rector of the Church of the Advent, Boston, and by Bishop Keeler of Minnesota on "How the Church Works." Another popular course was "Women in the Life of the Church," given by Mrs. John E. Hill, one of the four women members of the National Council. The clerical members of the conference were as interested as the women members in this course.

The special course for the clergy, "Preaching the Christian Answer to the Modern World," by the Rev. Dr. Theodore P. Ferris, rector of Trinity Church, Boston, was attended by all the clergy of the conference and by visiting clergy. The clergy took with equal interest the course by the Rev. Dr. W. Lyndon Smith, professor in Trinity College, University of Toronto, on "The Answer as Revealed in the History of Christian Influence." Another course of interest to clergy and laity alike was that of the Rev. Charles W. F. Smith, rector of St. Andrew's Church, Wellesley, on "The Answer as Revealed in the Parables of Jesus."

It is always interesting at the Wellesley Conference to observe what courses the young people elect. They were seen in every one of the lecture rooms, but perhaps in as great numbers in the course on "The Christian Answer and Contemporary Social Problems" as in the courses especially planned for them. That course, given by the Rev. William B. Spofford, editor of the *Witness*, and Miss Vida D. Scudder, drew all groups of the conference, but particularly the young people.

Other courses, all of great interest and value, were "The Prayer Book and the Christian Answer," by the Rev. T. Huntington Chappell, rector of St. Paul's Church, Dedham, Mass.; "Moral Problems Facing Youth and the Answer," by the Rev. Robert W. Woodroffe, rector of Grace Church, Newton, Mass.; "How to Teach Christian Doctrine and Ethics to Adolescents," by the Rev. Robert Curry, headmaster of



WELLESLEY CONFERENCE FACULTY: Their theme was "The Christian Answer."*
Boston Globe.

Lenox School for Boys, Lenox, Mass.; and "How to Teach a Lesson," by Miss Gladys P. Farwell of the Massachusetts Council of Churches.

"The Christian Answer to China's Needs" was planned by the Rev. Ernest H. Forster and Mrs. William P. Roberts [wife of the Bishop], both of Shanghai. Fr. Forster gave several of the lectures. He then called upon other China missionaries present to contribute from their knowledge and experience. These included Miss Elda Smith and Mr. and Mrs. F. Crawford Brown.

SCHOOL OF MUSIC

The School of Music, always a very important part of the Wellesley Conference, had a new dean and new faculty members. William Strickland, formerly organist of St. Bartholomew's Church, New York City, and recently on the faculty of the Army Music School, Fort Myer, was the dean. Among the faculty members were: Harold Friedell, organist at Calvary Church, New York City; Paul Callaway, organist and choirmaster at the National Cathedral, Washington; Lawrence Aggar, organist at Trinity Church, Newton Centre, Mass. Two special lectures were attended by many members of the conference besides those of the music school: that by Dr. Francis W. Snow, organist and choirmaster of

Trinity Church, Boston, on "Boy Choir Training"; and that by Dr. H. Everett Titcomb, former dean of the music school, on "Liturgical Aspects of Church Music."

As in other years, "Tower Court Evenings" were held. Among those who spoke on these occasions were: Dr. Walter L. Nathan, contributor of "Religion in Art" to *THE LIVING CHURCH*, on the religious situation in Germany; Fr. Spofford, Fr. Curry, and the Rev. Dr. A. Vincent Bennett, rector of Christ Church, Fitchburg, Mass., in a forum on international problems; the Rev. David R. Hunter, executive secretary of the department of religious education of the Diocese of Massachusetts, on the United Nations; the Rev. Thomas Barrett, secretary for the Division of Youth of the National Council, on "The Church on the College Campus"; and Bishop Sherrill of Massachusetts, who spoke on Sunday evening on "The Church and the World Crisis."

Among the members of the conference, besides those who led in the course on China, were a number of distinguished missionaries: Mother Mary Ursula, OSA, Sister Anita, OSA, the granddaughter of the first Bishop Boone and niece of the second, Mrs. B. H. Harvey, Mrs. Henry Mattocks, Miss Eleanor L. Clancy, Mrs. S. Harrington Littell, and Sister Gretchen Kightlinger of the Church Army.

The attendance at the daily Eucharist in the college chapel was large. Dr. Ferris, the chaplain of the conference, was the speaker at the sunset service each evening.

*Front row, left to right: Rev. Ernest Forster, Harold Friedell, Rev. Robert Woodroffe, William Strickland, Dr. T. P. Ferris, Rev. Charles Smith, Dr. Whitney Hale. Rear row: Dr. A. V. Bennett (program chairman), Dr. Richard Niebuhr, Miss Vida Scudder, Bishop Keeler, Mrs. John E. Hill, Miss Gladys Farwell, Rev. W. L. Smith, Rev. Robert Curry, Rev. T. H. Chappell.

SOUTH AFRICA

First African Priest Professed

The Rev. Leo Rakale has become the first African priest of the Anglican Communion to join an existing community of European priests. Other African priests have, however, taken vows in religious communities. The Society of St. John the Evangelist and the Society of the Sacred Mission have both fostered African men's communities, but these have been organized as separate entities from the parent societies.

Fr. Rakale has become a full member, in First Profession, of the Community of the Resurrection, which was founded by the late Bishop Gore at Oxford, when he was one of the librarians of Pusey House. The Community has been at work in South Africa since 1903. It has had missionary work in the Transvaal diocese of Pretoria and has been responsible for the training of native catechists and priests.

Not only is Fr. Rakale's profession unique in the sense that he is the first African to join the community, but also in the fact that the profession took place in South Africa. The normal practice of the community is to profess its members at the mother house at Mirfield, Yorkshire. However, the restrictions of the war and shipping have made it impossible at the present.

SOUTHERN BRAZIL

Prisoners Confirmed in Bagé

Bishop Pithan, Suffragan of Southern Brazil, recently confirmed six prisoners in the Chapel of the Holy Spirit, which is located in the city jail at Bagé. The men had been prepared by the lay director of the mission.

This is the first time that a class of prisoners has been presented in the chapel, which was founded only a few

years ago. The chapel was furnished by Bishop Thomas of Southern Brazil and is attractively equipped with altar, pulpit, and organ. In the rear is a library for the use of the prisoners.

During the week lay workers conduct classes in reading and writing for the illiterate. Sunday services are attended not only by the prisoners but also by members of their families who are visiting and by the guards.

ENGLAND

Bishop of Salisbury Nominated

The Rt. Rev. Geoffrey Charles Lester Lunt, Bishop of Ripon, has been nominated Bishop of Salisbury to succeed the Rt. Rev. Ernest Neville Lovett, who recently resigned because of age.

Bishop Lunt was formerly archdeacon of Egypt and sub-dean of Cairo. He was consecrated Bishop of Ripon in 1935. [RNS]

CHINA

Bishops Sail for U.S.

Bishop Gilman of Hankow; Bishop Tsen of Honan; Bishop Tsu, Assistant Bishop of Hongkong; Bishop Chen, Assistant Bishop of Anking; and the Rev. Quentin Huang, Assistant Bishop-elect of Hongkong sailed from Shanghai for the United States on July 2d. Fr. Huang will be consecrated when he returns to China. After his consecration he will release Bishop Tsu for work in a central office now being organized by the Church in China.

INTERCESSIONS FOR GENERAL CONVENTION

Based on the "Cycle of Prayer" Set Forth by the Bishop of Long Island

July 28. VI Trinity.

For God's enlightenment and empowering of the Commission on Approaches to Unity.

WE BESEECH thee, O Lord, that the Comforter which proceedeth from thee may enlighten the minds of the members of the Commission on Approaches to Unity; and lead them, as thy Son hath promised, into all truth; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

July 29. Monday.

For the World Council of Churches. GRANT, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

July 30. Tuesday.

That the note of Apostolicity may shine forth clearly in the life of the Church these days.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church (especially); that every member of the same in his vocation and ministry may truly and godly serve thee; through Jesus Christ our Lord. *Amen.*

July 31. Wednesday.

That the note of Oneness in the Church be outwardly apparent through the reunion of Christendom in accordance with the will of God.

O LORD Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant her that peace and unity which is according to thy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

August 1. Thursday.

That the note of Catholicity in the Church be understood and upheld by all Churchmen, especially clerical and lay deputies to General Convention.

O LORD, who by thy Holy Spirit didst kindle the hearts of the disciples of thy Son Jesus Christ our Lord: grant, we pray thee, that the same heavenly fire may inspire thy Church assembled in General Convention; through the same Jesus Christ our Lord. *Amen.*

August 2. Friday.

That the Church and the Federal Council of Churches of Christ in America may benefit mutually by their relationships.

Prayer as on July 31.

August 3. Saturday.

That the Anglican Communion may achieve God's will for it in regard to the reunion of Christendom.

Prayer as on July 29.

August 4. VII Trinity.

For the closer coöperation of the Churches composing the Anglican Communion.

Prayer as on July 30.



PRISON CONFIRMANDS: Bishop Pithan, with one of his clergy and a lay worker, poses with the six prisoners who formed the first confirmation class in the Bagé prison.

Study Opportunities in the Holy Land

IN THE early history of Jerusalem, before the days of Constantine and the legalizing of the Christian religion in the Roman Empire, there was a Bishop of Jerusalem named Alexander, who built up a fine library and was the friend and defender of Origen. Origen had to leave the famous Christian school in Alexandria and take refuge in Palestine because of certain professional jealousies of his generation.

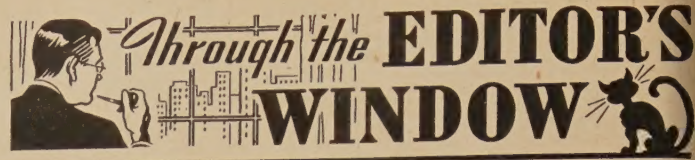
When our own Bishop Blyth reconstituted the Anglican Bishopric in Jerusalem in the 1880's he built St. George's Collegiate Church to serve as the cathedral and secured a charter for it as a place of Christian study. Jerusalem, also, has a Franciscan College; the Newman School of Missions, which is a Methodist foundation; the Armenian Seminary; and a non-sectarian school of higher studies supported by a number of our American universities and known as the American School of Oriental Research.

During the war Jerusalem became the center for refresher courses for chaplains and training courses for ordinands of our military forces. In the *Palestine Post*, only English-language newspaper in Palestine, there recently appeared the following:

"Twenty-one American students, discharged soldiers, arrived last week for courses of study at the Hebrew University and the Haifa Hebrew Technical Institute. These schools are included in the institutions under the 'G. I. Bill of Rights,' where study facility for American ex-servicemen is given. In all 100 students are expected."

We commend the devotion of all who are interested in the Holy Land, and we think it is splendid that the G. I. Bill of Rights has granted this study facility for American ex-servicemen in the Hebrew University and the Haifa Hebrew Technical Institute. At the same time we feel it is proper in the interest of religious liberty to raise the question as to the rights of American ex-servicemen to study in the Christian institutions in the Holy Land; and the right of any American ex-serviceman, although he might be one of a minority of exceedingly small proportions, to study in any Moslem institution in the Holy Land.

We trust that our government will extend the benefits of the G. I. Bill of Rights to veterans who may wish to study in these Christian or Moslem institutions. And we hope that some of our own Church veterans—both ex-chaplains and laymen—will raise the question of their right to study in the land where Christ exercised His earthly ministry. The atmosphere of the Holy Land is anything but academic in these days of struggle, as shown by the recent terroristic bombing of the King David Hotel; yet Jerusalem should still be a place of pilgrimage and consecrated study for Christians as well as Moslems and Jews.



OUR COMMON LANGUAGE

ONE of the great forces binding together the American and British nations, say our hands-across-the-seas orators, is our common language. We wonder.

The British have, of course, a prior claim to the English language. They were speaking it while the natives of this country were conversing in Choctaw, Iroquois, and Algonquin. They molded it from the language of Chaucer, with the aid of Norman French, medieval Latin, and other foreign influences, into the magnificent tongue of Shakespeare and the King James version of the Bible. American contributions to that tongue were slight—only such words as tobacco, tomahawk, and other Indian derivatives. And Shakespeare, whether he was actually himself or someone else of the same name, was indubitably an Englishman. So was King James, though his Scottish ancestry made him suspect to the simon-pure Anglo-Nordics of his day.

But since the times of the Tudors and Stuarts, the British and American branches of the English language have diverged more and more. The British have persisted with their archaic and peculiar spelling—"honour" for "honor," "realise" for "realize," "connexion" for "connection," and so on. This we may indulgently permit them. And if they insist on calling a street-car a tram, or a truck a lorry, we may smile complacently. A people who still reckon their money in pounds, shillings, and pence instead of the more practical dollars and cents must be allowed a certain amount of leeway. But when they are dealing with strictly American matters, we do think they might follow American usage.

Case in point: The *Church Times*, in a recent issue, observes editorially: "Mr. Atlee has enquired if the United States are ready to undertake the execution of their own policy." We pass over the use of "enquired" for "inquired" and of "if" for "whether"; and we ignore the political and social implications of the Prime Minister's rather impudent question. We are concerned rather with the use of the plural verb and pronoun with the name of our country.

Now, as every school child knows, the United States of America is (not *are*) one nation, indivisible, with liberty and justice for all. So if Mr. Atlee really wanted to know the policy of this nation, as distinct from its 48 component states (which have nothing to do with foreign policy), he should have *inquired* (or perhaps simply asked) *whether* the United States *is* ready to undertake the execution of (or to carry out) *its* own policy. Whether he would have received an intelligible answer is, to be sure, quite another question.

But perhaps it is not Mr. Atlee but the *Church Times* which are (why not, *Times* are plural, isn't it?) confused in this matter. In fact, we are getting a little confused ourselves, isn't you? Leave us drop the whole subject.

The Christian Problem in Palestine

By the Rev. Francis J. Bloodgood, D.D.

American Chaplain to the Anglican Bishop in Jerusalem

WHEN it was publicly announced in December, 1944, that the Presiding Bishop had given me a near appointment to represent him in Jerusalem, after first receiving the approval of our Anglican Bishop in Jerusalem, I recall that the comments made to me showed a lack of Christian understanding of Palestine.

Some remarks even made me wonder how people had separated in their minds Palestine from the Holy Land. For example, I recall the remark of a lady, the wife of a government official here at home, who served on the church board of her local congregation, who came up to me on the street and said, "Why are you going to Palestine? Are you going there to found a church?" I told her that I was sure that she had read the Gospels and Acts of the Apostles, and that she knew Jerusalem is the mother of all churches. But I thought to myself that after all we did not teach the story of the continuance of the Acts of the Apostles in the Holy Land in our Sunday schools.

All our concentration in study of Church history is on the expansion of the Church, going out into the world from Jerusalem and Judea. The Acts of the Apostles concludes with the story of St. Paul awaiting trial in Rome; and Christian attention is generally moved away from Bethlehem, Nazareth, the Sea of Galilee, and Jerusalem to events in the history of European Christianity such as the Reformation and the Counter-Reformation, and to the history of Christian missions in the 19th century.

Yet the Christian Church has always continued in the Holy Land. Because the importance of Jerusalem has always been religious and not political, it was the 7th century before the Bishop of Jerusalem was recognized as a Patriarch. Even then the rank of Jerusalem was put last because the city was not considered of imperial importance like Constantinople, Rome, Alexandria, and Antioch. Yet the conscience of Christendom has never been completely able to dodge the importance of Jerusalem, and at the first Ecumenical Conference of the undivided Church at Nicea in 325 there was reference to the fact that we owe our Christian faith to the acts which took place in Jerusalem.

MOSLEM RELATIONS

The early Moslem conquerors and rulers of the Holy Land recognized the Christian significance of Jerusalem and gave it religious respect. There have

always been Christian pilgrims to Jerusalem, and there is now available for reading in English the story of these pilgrims from the 3d century on, published by the Palestine Pilgrim Text Society.

The Persians did smash up the Christian holy places when they invaded the Holy Land in the early 7th century, but the Christian holy places were respected by Omar, the successor to Mohamed, when he conquered Palestine in the middle of the 7th century. Omar made an agreement on this matter of the Christian holy places with Sophronius, who was one of the great Patriarchs of Jerusalem.

In the early part of the 11th century, when Jerusalem was under Egyptian rule, there was an insane king in Egypt, who ordered the destruction of the Christian holy places and proclaimed himself as God Almighty. After the death of this insane king, the buildings at the holy places were restored by the immediate generosity of pilgrims and a treaty was offered promising that the Christian religious rights of the Holy Land would always be respected. However, the first Crusade was whipped up emotionally and on its way.

Archbishop on Palestine

Attempts to represent the British government's attitude toward the Palestine issue as "an act of anti-Semitism" were condemned by Dr. Fisher, Archbishop of Canterbury, in an address to the Canterbury Diocesan Conference.

"There are very many, like myself," Dr. Fisher declared, "who regard anti-Semitism as a devilish poison, and who yet feel bound to approve the government's actions on Palestine."

"In the present explosive state of the country, a clear indication of Palestine's future is greatly needed. The real problem—which must not be shirked and for which Palestine certainly cannot be the solution—is that of the half million and more Jews and all other displaced persons in Germany."

"The problem cries out for solution and there is little sign of urgency in dealing with it. Yet if the United Nations combined to solve it, if every country was willing, according to its capacity, to give asylum for some, it would be solved."

[RNS]

After the period of the Latin kingdom, when some of the crusaders seemed to find it difficult to be certain in their own minds as to whether they were liberating Jerusalem or conquering Constantinople, the Latin Church (which we know as the Roman Catholic Church) always had its interests in the Holy Land under the protection of the French kings.

THE EASTERN ORTHODOX CHURCHES

It is well for us to remember, as a matter of history, that the New Testament was written in Greek. When one goes to worship in the Church of the Resurrection, where there is always Christian worship daily and quietly, whatever the tumult and the tribulation, this worship begins at one o'clock in the morning with the Greek Liturgy, for the ancient church is Greek Orthodox. But when I say this, I must remind you that the first 15 bishops of Jerusalem were Hebrew Christians. After the Greek Liturgy in the Church of the Resurrection is the Armenian Liturgy because Armenia has the honor of being the first Christian nation. The Armenians proclaimed the Christian faith 20 years before Constantine put Christianity on an equal basis with Judaism by giving it the same kind of license as the Roman Empire. After the Armenian Liturgy comes the Latin Liturgy.

The Greek Church is able to hold its rights as the ancient Church of the Holy Land because of respect for the agreement entered into between Omar and Sophronius. In the latter part of the 18th century the Russian Orthodox Church, which owed its beginnings and nurture to the Greeks, prevailed upon the Russian Government to give its protection to the Orthodox residing in what was then the Turkish Empire, for it must be remembered that from 1517 until 1917 the Holy Land was under Turkish rule.

THE ANGLICAN COMMUNION

The Anglican Church began its work in the Holy Land on January 21, 1842, when Michael Solomon Alexander* made his first formal entry into the Holy City. Bishop Alexander, himself an ex-rabbi, was sent to work in Jerusalem as a result of the missionary revival at the beginning of the 19th century. It was

*Consecrated at Lambeth Chapel, London, November 7, 1841, as the first Bishop in Jerusalem of the United Church of England and Ireland.

naturally felt that Jerusalem was both appealing and the central place for preaching the Gospel to the Moslems and to the Jews. About the same time that Bishop Alexander went from England, our own American Episcopal Church was trying to assist the Greek Orthodox. We had sent a priest, Horatio Southgate. In 1845, after receiving the approval of the Ecumenical Patriarch in Constantinople, Horatio Southgate was consecrated in the United States as the American bishop to serve in Constantinople. But Christian work in the Ottoman Empire was discouraging, and after five years he resigned and came home.

After the liberation of the Holy Land from Turkish rule by British troops under Gen. Allenby in 1917, we sent another priest, the Rev. Dr. Charles T. Bridgeman, who took up work as the American educational chaplain to the Anglican Bishop in Jerusalem in 1934.

The Anglican Church has in Jerusalem itself the Collegiate Church of St. George the Martyr, which also serves as the cathedral. This church stands about one-half mile outside the present walls of the Holy City and was built about 50 years ago during the episcopate of Bishop Blyth. Across the street from St. George's Church is St. George's School, which has about 300 boys who represent about 34 different nations. Within the walls of the Holy City itself is Christ Church, originally established about 100 years ago by the Church Mission to the Jews.

On St. Paul's Road, again outside the walls, is St. Paul's Arabic Church. There are about 4,000 Arabs who are communicants of the Anglican Church. They have their own native Church Council. There are a little more than 100,000 Arabs in Palestine who are Christians. The majority of these are members of the Greek Orthodox Church,

but a very large minority are connected with the Latin Church.

Christianity in the Holy Land today is in a state of spiritual depression. When we speak of "Reconstruction and Advance," as Christians we should begin with Jerusalem. Certainly we can say daily prayers for the Patriarch, Timotheus of Jerusalem, who is Apostolic successor to St. James of the New Testament, and for the Anglican Bishop in Jerusalem, Weston Henry Stewart.

THE PALESTINE PROBLEM

An obsession with politics is a sign either of frustration or fanaticism. Before I left for the Holy Land, the question was often asked if I had a solution for the Palestine Problem.

The Palestine Problem is not to be solved in terms of anybody's ego. As we recall the Gospel story and the Acts of the Apostles, we recognize that Palestine is not the Garden of Eden.

Christians have an obligation to pray daily for the Holy Land, and all the people who dwell there. Think of the terrible persecutions of the Jews. Think of the centuries the Arabs were under foreign, i.e., Turkish rule. Whatever the political settlement may be, we should pray that the government of Palestine may set a standard for humanity no less than the Swiss, which has become the symbol of the Red Cross.

The awareness of the reality must be on the Christian conscience. Our inclination is to think in terms of a Biblical past, or a heavenly conception. We should engage in a great revival of pilgrimages. We are guilty of sentimentality. We talk of the Holy Land. But few Christians, particularly from America, go there.

In the Holy Land itself are the native Christians. The majority are Orthodox. They seek educational opportunity. Are we prepared to help? The Greek Church has suffered in this war almost as much as the Russian Church suffered in the First World War.

There are elements of reconciliation in Palestine. The Hebrew University, under the leadership of Dr. J. L. Magnes, recently sponsored a series of lectures on Christianity and Judaism by the Rev. Dr. James Parkes, a priest in the Church of England, author of *Church and Synagogue*. The Arab orphanage has a board of managers composed equally of Arab Moslems and Arab Christians. The YMCA is a cultural force for better understanding.

I conclude with a question. We have accepted responsibility for reconstruction in Europe, through the World Council of Churches. Are we Christian isolationists where the Holy Land is concerned?

Surely, as Christians there is a claim upon us to do our best for the land which was the earthly home of the Saviour of all mankind.

Those Priceless Collects

We are writing this especially for those very great many souls in The Episcopal Church who we definitely know grow very weary of the long Trinity Season of The Church, and who have not caught Mother Church's true reason for having so arranged it. So, with a view to further planning with and for those so "afflicted or distressed," we adjure them to study the very much overlooked and taken-for-granted Collects of the various Sundays after Trinity, and not be hurrying about it, either. Each weekly Collect will hold you for a week's study, meditation, and practice, if you've a mind to do it.

We personally trace our love for The Collects back to those heart-and-soul-breaking days of Depression Numbers One and Two,—those days when men saw their businesses and all they had, just swept away before their very eyes. Some men used pistols, others took poison, still others became addicts to the liquor habit,—but there was a group, just as desperate, who DESPERATELY clung hold on their God, in dumb, aching, apparently endless misery, with no relief in sight. To those desperate but faithful souls, God slipped under their eyes and into their hearts those

terse, clean-cut, and exceedingly definite statements, promises, and acts of love and worship—and week by week new strength would be given, and peace infused to quiet rending hearts and minds. Who can ever forget those days? But, by the same token, who can ever forget the comfort that came to us distraught men from just those same little, taken-for-granted Collects, and especially those of the Trinity Season, which period has been such a bother to so many of us who have in turn put so little into it.

Go back to the Collect for the First Sunday after Trinity, and start with it. We personally know a great deal about that "grace" spoken of there, for we have had a generous allotment of it, thanks be to God! Perhaps there be others of you who may need it, too. Start praying for it, after you have thoroughly digested that powerful little prayer, and then start living according to the promptings of that same "grace," and your little old long Trinity Season will start kiting along with you in an amazing way. God and Mother Church know Their business, and They know what They are doing. Do we?

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BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Niebuhr At Less Than His Best

DISCERNING THE SIGNS OF THE TIMES. By Reinhold Niebuhr. New York: Scribner's, 1946. Pp. 194. \$2.50.

Not long ago a waggish seminarist at one of our Eastern seminaries remarked that the Summary of the Law in the communion service should be read there as follows: "Thou shalt love the Lord thy God with all thy Barth and with all thy soul and with all thy mind, and thy Niebuhr as thyself." Whatever one may think of his pun, it must be admitted that the theology of Reinhold Niebuhr—however exaggerated in this instance—is having a decided influence upon the thought of Anglican scholars. While there have been minor diversities of opinion over certain points in Niebuhr's monumental *Nature and Destiny of Man*, no one will, I think, deny the impressive achievement which that work represents. Since its publication, however, any book from Niebuhr's hand has been regarded as an event of surpassing magnitude by an ever increasing following, and evaluations of his work run from mild praise to hysterical adulation. On every side we are told that he is the neo-orthodox apologist of our time, the Aquinas of 20th century Liberal Christian thought; the seminary student chews Niebuhr at his peril, and the priest who has misgivings about one of his lesser books is regarded as hopelessly obtuse.

All of which brings us to *Discerning the Signs of the Times*. In his latest book Dr. Niebuhr expands and elaborates upon the germ thoughts of ten sermons preached before collegiate congregations. Termed "sermonic essays," the chapter headings bear such provocative titles as "The Age between the Ages," "The Nemesis of Nations," "Humor and Faith," and "The Power and Weakness of God." The first chapter, which gives the book its title, is one of the best in the collection. As the author tells us in a prefatory note, the sermons are divided into two categories, one dealing with the ever recurring themes of the Christian faith, the other with the application of certain Christian tenets to the cultural problems of our time.

Frankly, this book is not Niebuhr at his best. Much of what he says here he and others have said before; a great deal of it is irrational and unrealistic, and there is maintained throughout a turgidity of style which, while sufferable in theological exposition, is intolerable in either the sermon or essay form. Niebuhr has often tended to be more pre-

tentious than succinct, but this book is a triumph of verbosity, so much so that many of his undeniably brilliant conclusions are lost in a morass of oppressive and wearying premises.

Dr. Niebuhr is not a sacramentalist and consequently his analysis will not prove wholly satisfactory or conclusive to Catholics, although they may well agree with certain objective factors in his argument. FRANK V. H. CATHY.

Kagawa

KAGAWA. By William Anling. New York: Harpers, 1946. Pp. 195. \$1.25.

This is a revised and enlarged edition of a work that appeared first in 1932. The two added chapters are the crucial ones, for they deal with Kagawa's efforts to preserve peace in the month before Pearl Harbor and with his wartime activities in Japan. In the past year Kagawa has been criticized severely because of his broadcasts during the war wherein he attacked the United States for its policy of obliteration bombing and of atom bombing. But there are many occidental Christians whose consciences are not easy over these things. In this book Kagawa emerges, justifiably we think, without dishonor, retaining his preëminent place. JOHN HIGGINS.

In Brief

The Bruce Publishing Co., Milwaukee, has issued a reprint of Fr. Thomas Regis Murphy's *A Priest Must Preach* (pp. 287. \$3). It is a sprightly but solid book. Taking the form of letters, sermonettes, and comments (all within the framework of the liturgical year as observed by Roman Catholics) it gives valuable advice on homiletics for the young preacher. Even one who has had years of experience could learn much from this volume about how to improve his preaching. H.B.V.

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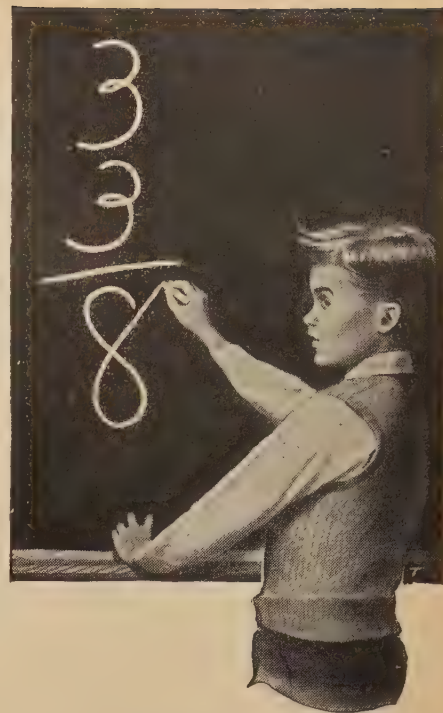
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MILWAUKEE

Churches Protest Razing Plan

Churchmen interested in St. James Church, Milwaukee, united with the trustees and members of neighboring Calvary Presbyterian Church in protesting the proposal to raze the two churches to make room for a war memorial park of 19 acres in the heart of the city. The highway committee of the county board of supervisors held an open hearing on the plan July 18th, at which representatives of the two churches, including the Rev. V. P. Stewart, rector of St. James' Church, made statements opposing the proposed condemnation of the churches. After hearing the protests, the committee unanimously resolved that no site would be considered which would necessitate the razing of churches. This decision must, however, be ratified by the meeting of the board July 31st.

The park plan is the outgrowth of activities on the part of several women's organizations during the past two years and of the work of a corporation, the Metropolitan Milwaukee War Memorial, Inc. Three sites for the park were proposed to the County Park Commission, which in turn selected the area including the two churches, a public school, a small park, business and apartment buildings, and a number of blocks of private dwellings, all south of West Wisconsin Avenue.

There are only two other principal downtown churches in Milwaukee, a Roman Catholic church adjacent to the present park and a Methodist church on the north side of the main thoroughfare, on which both churches being threatened are also located.

WESTERN MASS.

Resolutions on National Matters Passed at Annual Convention

The final session of the annual convention of the Diocese of Western Massachusetts took place at St. Matthew's Church in Worcester on May 15th. The convention passed several resolutions of interest.

It was resolved (1) to urge the people of the diocese to give generously to assure food for the starving people of Europe and Asia; (2) to use all the resources in the parishes to challenge every communicant to support the Reconstruction and Advance Fund; (3) to meet the needs of the National Council by increasing parish quotas to missionary work by at least 20%; (4) to witness to the urgency of the need for the



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city of the body of Christ" by early positive action toward organic unity; to endorse a "fair employment practice" bill in the state legislature; (6) and oppose a state lottery in any form.

The proposed canon on Holy Matrimony, after much debate, was approved in principle.

In his annual address, Bishop Lawrence said of Church unity, "We are only to recognize that secular work is advanced by the proper division of labor, as long as that labor is given to a common purpose. We should be equally ready to recognize the value of different phases and approaches in the work of worship of Christ. Such differences are neither dangerous nor damaging un-

less we arrogantly assert that ours is the only way."

In regard to the family, the Bishop said:

"Christian marriage calls for the marriage of one man to one woman, as long as they both shall live. General Convention cannot change that fact. It can only alter the canon. I am therefore glad to note that the Commission recommends that we stiffen our present canon by eliminating the one exception, of a divorce given on the grounds of adultery. Fundamentally the real problem is not what to do in regard to broken marriages, but rather to prepare people more adequately and effectively for Christian marriage."

In concluding his address, Bishop Lawrence mentioned the matter of the large increase in mental disease in this country. Stating that an estimated 8,000,000 people are mentally ill in the United States today, he said, "Here, in our midst, we have situations which cry out to heaven and are a national disgrace. The Christian religion has much to contribute in making people whole."

ELECTIONS: Deputies to General Convention: Rev. Messrs. A. V. Bennett, R. H. Hayden, R. G. Preston, Dean D. J. Campbell; Messrs. H. C. Bartlett, R. L. Davenport, F. E. Punderson, A. W. Rice. Alternates: Rev. Messrs. E. R. Laine, E. K. Van Winkle, Jr., A. G. Noble, R. N. Rodenmayer; Messrs. M. M. Hapgood, Harold Ashe, J. W. Emery, H. A. Weaver.

Dean Campbell, the Rev. R. R. Carmichael, and M. M. Hapgood were newly elected to the standing committee.

CHICAGO

Famine Relief Campaign

Bishop Conkling has announced that all money raised in Famine Relief Campaign, now going on in the diocese of Chicago, will be divided equally and sent to the following for the purchase and distribution of food: Archbishop Damaskinos of the Greek Orthodox Church; Athens; Bishop Zubkovich, Hungarian Orthodox Church; Metropolitan Joseph, Serbian Orthodox Church, Belgrade; Metropolitan Stephan, Sofia, Bulgaria, and Bishop Leon Grochowski, Polish National Church.

More than 15,000 food conservation pledge cards were distributed among the communicants of the churches on June 9th, the opening day of the campaign. Each church family has been asked to keep the pledge card on its dinner table until the famine emergency has ended.

WYOMING

Convocation Plans Camp Activity

The 37th annual convocation of the Missionary District of Wyoming was held at St. Michael's Mission, Ethete, June 4th to 6th. The convention had been originally scheduled for St. Mark's

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Box J-L, Staunton, Virginia

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:
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Cathedral Heights, New York City

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SCHOOLS

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CARLETON COLLEGE

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St. Faith's House, 419 West 110th St.
New York 25, New York

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For information, write

The Dean, NASHOTAH, WIS.

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CLASSIFIED

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ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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BOARDING PLACE WANTED

ELDERLY WOMAN desires Southern boarding place near Episcopal Church next winter. Correspond with Miss Hallett, 300 Hope Street, Providence, R. I.

BOOK FINDING SERVICE

I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

BOOKS WANTED

SEMINARY STUDENT would like to purchase a complete set of Hall's Dogmatic Theology. Reply Box Z-3112, The Living Church, Milwaukee 3, Wis.

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

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THE LIVING CHURCH

DIOCESAN

Church, Cheyenne, and the last-minute change of place was brought about by the threatened culinary strike in Cheyenne.

Taken up at great length were plans now being realized in putting the HR Ranch Camp into usable shape for occupation by children from the Cathedral Home in Laramie this summer. The camp will be a living war memorial to Wyoming boys and girls who were in the service of their country.

The convocation made provisions for a full-time clergyman to aid with student work at the University of Wyoming in Laramie.

APPROVE McMAHON BILL

Convocation delegates went on record as approving the national full-employment measure and the McMahon measure on atomic energy.

Solid gold crosses bearing the Bishop's seal were awarded by Bishop Ziegler "For Distinguished Service" to Mrs. Louise U. Blake, who has served in one of Wyoming's largest oil fields for 23 years, to Miss Mildred Capron now completing 25 years of service in the Church, 14 in China and 11 in Wyoming, and to the Rev. Henry H. Heard, vicar extraordinary of seven missions in Wyoming.

ELECTIONS: Deputies to General Convention: the Very Rev. D. B. McNeil; G. R. McConnell. Alternates: Rev. Messrs. M. B. Hitchcock, R. C. Simms; Messrs. C. M. Crowell, W. T. Schmehl.

LOS ANGELES

Car Presented to Rector

On Trinity Sunday the congregation of St. Thomas' Church, Hollywood, Calif., presented a new car to their rector, the Rev. A. H. Wurtele. The car is of particular interest because it is fitted with all the levers on the left-hand side of the car—Fr. Wurtele having lost his right arm this spring. Following the morning service the choir and congregation assembled in front of the church and Bishop Shayler, retired Bishop of Nebraska, blessed the car.



RECTOR'S GIFT BLESSED: Bishop Shayler, retired Bishop of Nebraska, blesses the automobile given to Fr. Wurtele (right center).

CLASSIFIED

POSITIONS OFFERED

WANTED teacher for Kindergarten in Church School, should be able to play the piano. Reply Box J-3106, The Living Church, Milwaukee 3, Wis.

DIRECTOR OF RELIGIOUS EDUCATION wanted; good salary; state qualifications, experience and salary expected in first letter. Rev. Claude A. Beesley, D.D., 1826 Huff Ave., Wichita Falls, Texas.

WANTED Housemother in cottage for girls. Must be a cheerful, energetic woman who likes girls. Reply Box J-3107, The Living Church, Milwaukee 3, Wis.

WANTED: Priest to supply four Sundays in August at St. Paul's Church, Elk Rapids, Mich. \$10 a Sunday for one service. Cottage on Elk Lake is reserved for supply for month of August at cost of \$115. Reply: The Rev. Louis Basso Jr., Grace Church, Traverse City, Mich.

ORGANIST-CHOIRMASTER, capable of training children and adult choirs. Accompanist to commercial musical organization and teaching opportunities will augment Church salary. Reply: The Rev. Louis Basso Jr., Grace Episcopal Church, Traverse City, Mich.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED—Churchwoman, who desires a good home in New England, rather than large remuneration, to help with general work—in home of retired clergyman and wife. Reply Box P-3113, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

RECTOR (pensioned) and wife will be glad to care for any summer home during the winter. Reply Box M-3110, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Mus. M., available Oct. first or sooner. New York City area. Mixed or boy choir, well acquainted with liturgy. Reply Box R-3111, The Living Church, Milwaukee 3, Wis.

PRIEST, desires to serve as Locum Tenens in or near New York City. Reply Box A-3105, The Living Church, Milwaukee 3, Wis.

RETIRING FROM ACTIVE parish work this year. Would like to settle where the services of an extra priest are needed, and a small home can be rented. Preference for East or West side of Hudson River, but not restrictive. Reply Box R-3109, The Living Church, Milwaukee 3, Wis.

WANTED

MISSION FIELD would be glad to use discarded processional crosses, Communion vessels, cruets, paten, chalice, ciboria, etc. Parishes having such equipment or any of it, write the Rev. F. Nugent Cox, P.O. Box 218, Tarboro, N. C.

RETIRED CLERGYMAN, Family of three adults, no pets, wants small cottage or apartment in the East. Country town preferred. Reasonable rent. Reply to: Rev. John A. Howell, 630 N. 40th St., Philadelphia 4, Pa.

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DEATHS

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

William Ellwood Craig, Priest

The Rev. William Ellwood Craig of the Diocese of Los Angeles died July 3d at the Hospital of the Good Samaritan, Los Angeles, after an illness of several weeks.

Fr. Craig was born in Philadelphia in 1855, the son of Lizzie and Howard W. Craig. He was in business before entering the ministry. He attended the Church Divinity School of the Pacific, Berkeley, California, and was graduated in the class of 1929.

His first parish was that of the Church of the Epiphany, Los Angeles. While there, he became interested in diocesan work at the City Mission Society, finally becoming its superintendent. In 1945 he resigned his parish to devote full time to the city mission work. He was also the business manager of the diocesan edition of *Forth*.

He is survived by his widow, Mrs. Josephine Willard Craig, and one son, the Rev. William E. Craig, Jr., vicar of the Church of the Holy Apostles, Los Angeles.

Eleanor H. S. Burke

Mrs. Eleanor H. S. Burke, widow of the late Rev. Dr. W. Herbert Burke,

founder of the Washington Memorial Chapel, Valley Forge, Pa., died at her home in Valley Forge on July 8th, and was buried from the chapel on July 10th, with interment in the church yard.

Mrs. Burke, an authority on Valley Forge history, was curator of the Valley Forge Museum, a member of the board of directors of the Valley Forge Society, and author of a book, *In the Beginning*, which was an account of Dr. Burke's work at Valley Forge. She was a native of Norristown, Pa., and had no immediate relatives.

Edna Henrietta Gus

Edna Henrietta Gus, the wife of the Rev. Charles E. Gus, assistant priest at Christ Church, Bay Ridge, Brooklyn, N. Y., died on June 24th after a long illness.

Bishop De Wolfe of Long Island was the celebrant at the Requiem Mass and pronounced the absolution of the body. The Mass was celebrated at Christ Church, Bay Ridge, on June 26th. The Bishop was assisted by Fr. Gus, the Rev. H. G. F. Courtney, and the Rev. C. T. Knapp. The rector, the Rev. J. H. Fitzgerald, read the Burial Office, assisted by the Rev. R. E. B. Hall. Interment was at Evergreens Cemetery, Brooklyn.

CHANGES

Appointments Accepted

The Rev. Charles F. Langlands, formerly rector of Addison Parish, Seat Pleasant, Md., and vicar of All Saints' Chapel, Benning, D. C., will become priest in charge of St. John's Church, Kissimmee, Fla., and St. Luke's and St. Peter's Church, St. Cloud, Fla., Sept. 1st. Address: Kissimmee, Fla.

The Rev. Thomas G. Mundy, formerly vicar of Christ Church, Valdosta, Ga., is now vicar of St. Anne's Church, Tifton, Ga. Address: 106 W. Fourth St., Tifton, Ga.

The Rev. A. Dixon Rollit, formerly assistant of St. Thomas' Chapel, New York City, is now associate rector of Calvary Church, Pittsburgh, Pa. Address: 315 Shady Ave., Pittsburgh 6, Pa.

Mr. Robert Sheeran, recently separated from the Navy and a former member of the Church Army, is now layreader in charge of St. Andrew's Mission, West Manayunk, Pa. Address: 50 Ashland Ave., West Manayunk, Philadelphia, Pa.

Military Service

Separations

The Rev. W. Hubert Bierck, formerly a chaplain in the Army, has returned to his parish after a leave of absence of three years. Fr. Bierck is rector of Zion Church, Greene, N. Y.

The Rev. Tracy H. Lamar, was separated from the Navy July 18th. Fr. Lamar will be assistant rector of St. Anne's Church, Lowell, Mass., and will take graduate work at the Episcopal Theological School and Harvard University. Address after August 15th: St. Anne's Church, Lowell, Mass.

Degrees Conferred

The degree of Master of Sacred Theology in Social Ethics was received by the Rev. W. S. Van Meter at the annual commencement at Harvard University.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



ALBANY, GA.

PAUL'S Rev. G. R. Madson, r
Jefferson & Flint Ave. (U. S. 19)
Sun 7:30, 9:45, 11; Wed HC 10

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS Swan & Elk Sts.
Rev. Howard S. Kennedy, dean; Rev. G. Hurst
narrow, canon
Sun 7:30, 9, 11 & 4; Weekdays: Mat 7:15, HC
9:30, EP 5:15; Thurs & HD 10, HC

RACE CHURCH Rev. L. N. Gavitt
28 Clinton Avenue
Sun Masses: 7:30, 10:45; Daily: 7
Confessions: Sat 5-5:30, 8-9

ALEXANDRIA, VA.

CHRIST CHURCH Cameron & Columbus Sts.
Rev. B. B. Comer Lile, r; Rev. O. V. T. Chamber-
lain, Ass't
Services: 8 & 11

ASTORIA, L. I., N. Y.

REDEEMER Rev. Baxter Norris, r
Resident St. & 30th Road
Sun 8, 10; Wed 10; HD 8
Confessions: By appt

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 N. Highland Ave., N.E.
Sun Mass: 7:30, 9:30, 11
Confessions: Sat 4-5

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
Rev. Don Frank Fenn, D.D., r; Rev. Herbert L. Linley, B.A., c; Rev. Robert St. A. Knox, B.D., c
Sun 7:30, 9:30, 11; Mon, Wed, Sat, 10; Tues & Fri 7; Thurs 8; HD 7 & 10

BOSTON, MASS.

ADVENT Mt. Vernon and Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, Rev. Harold G. Hultgren, Ass't
Summer Schedule (June through September)
Sun 7:45 Mat; 8, 9:30 HC; 11 Solemn (or Sung) Mass and Ser; 6 Evensong. Daily: 7:15 Mat; 7:30 HC; 9:30 Thurs & HD, HC (additional); Fri 5:30 Service of Help & Healing
Confessions: Sat 5-6 (and by appt)

BROOKLYN, N. Y.

ST. PAUL'S Flatbush Rev. Harold S. Olafson, D.D., r
Church Ave. & St. Paul's Place
BMT Subway, Brighton Beach Line to Church Ave. Station
Sun 7:30, 8:30, 11; Thurs 7:15 & 10, HC & Spiritual Healing; 7:15 HD Choir of Men & Boys

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Low Mass 8, Sung Mass 10
Confessions: Sat 7:30

CHARLESTON, W. VA.

ST. MATTHEW'S Rev. Ben W. Tinsley
"Where a stranger doesn't feel strange"
1316 Bridge Rd.
Sun 8 HC, 11 MP; Thurs 10 HC & Group Study

CHICAGO, ILL.

ANTONEMENT Rev. James Murchison Duncan, r;
John E. G. Griffiths, Ass't
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr, r
6720 Stewart Avenue
Sun 7:30, 9, 11, 7:30. Others posted

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Sung Mass 9:30, only during July & Aug.

DAVENPORT, IOWA

TRINITY CATHEDRAL
Very Rev. Rowland F. Philbrook, D.D., dean; Rev. Vernon L. Shattuck Jones, ass't
Sun 8, 9:30; Thurs 7 & 10

DECATUR, ILL.

ST. JOHN'S Eldorado at Church Street
Rev. E. M. Ringland; Rev. J. S. Neal
Sun 7:30, 10:30; Daily: 7:30, Mon, Wed, Fri, 10, Tues & Thurs 6:30

DENVER, COLO.

ST. MARK'S Rev. Walter Williams, r
Lincoln St. & E. 12th Avenue
Sun 7, 8, 9:30, 11; HC: Wed 10, Thurs & HD 7

(Continued on next page)



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11; Wed 10:30; Fri 7

EAST MAUCH CHUNK, PA.

ST. JOHN'S Rev. John Kenneth Watkins, r
Third and Centre Streets
Sun 7:30 (except August) & 9:30; HD 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Victor Hoag, D.D., dean
Sun 8 & 11. Daily: HC 7:30, Fri 10

ELMIRA, N. Y.

EMMANUEL Rev. George L. Gurney, r
Pennsylvania Ave. at Mt. Zoar St.
Sun HC 8, Cho Eu 11; Daily (except Mon) HC 7:30; Confessions: Sat 4-5, 7:30-8

FREEHOLD, N. J.

ST. PETER'S (Est. 1702)
Rev. Bernard McK. Garlick
Sun Masses: 7:30, 10; Daily: 7:30 (except Wed), 9
Confessions: Sat 7:30, 8

FRONT ROYAL, VA.

CALVARY CHURCH Royal Ave. at 2nd St.
Rev. Charles Noyes Tyndell, D.D., S.T.D.
The Little Cathedral of the Shenandoah
Sun 8, 11

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

MASSAPEQUA, L. I., N. Y.

GRACE Rev. Edward J. Bubb, r
Merrick Rd. & Cedar Shore Dr.
Sun 8 Eu, 11 MP & Eu; Thurs & HD 9:30 Eu
Grace (Chapel) Sun MP & Eu 9:15

MEDFORD, OREGON

ST. MARK'S Rev. George Turney
5th & Oakdale
Sun 8, 10, 11; Fri & HD 11

MILTON, ORE.

ST. JAMES' Rev. H. Gordon Neal
Vine Street
Sun HC 9; MP & Ser 11; Wed HC 9

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & HD 10

NEWPORT, R. I.

ST. JOHN THE EVANGELIST 59 Washington St.
Rev. Thomas Lee Brown, r
Masses: Sun 7:30, 11; Daily: 7:30 (except Thurs 10) B 1st Fri 8; Confessions: Sat 4-5

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser
Weekdays: 7:30 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP; Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue & 10th Street
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues thru Fri) This church is open all day & all night.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.
Special Music
Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 West 46th St.
Sun. Masses: 8 & 9:30; Daily: 8. Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser; 9:30 Ch S; 4 EP; Thurs & HD, 11 HC; Prayers daily 12-12:10

HOLY TRINITY Rev. James A. Paul, v
316 E. 88th St.
Sun HC 8, Morning Service & Ser 11
Weekdays: Thurs HC 11; Mon-Fri MP 9:30

NEW YORK CITY—Cont.

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser. Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses 7, 9, 11 (High)

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11. Daily: 8:30 HC; Thurs 11 HC

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William Dewees, r
3rd St. & Baltimore Avenue
Sun HC 8, Ch S 9:30; Service & Ser 11; Daily: HC 8; Wed & Fri HC, Special Int 10
Clergy on their vacation invited to celebrate. Vestments furnished.
Confessions: Sat 7-8 & by appt

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capitol Ave.
Rt. Rev. Howard R. Brinker; Very Rev. Chilton Powell
Sun HC 8, 11, 1st Sun Cho Eu 9:30, Other Sundays MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

PATERSON, N. J.

HOLY COMMUNION Rev. Harcourt Johnson
Sun. Masses 7:30, 9:30
Confessions: Sat 8-9

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC 1st Sun)

PHILADELPHIA, PA.

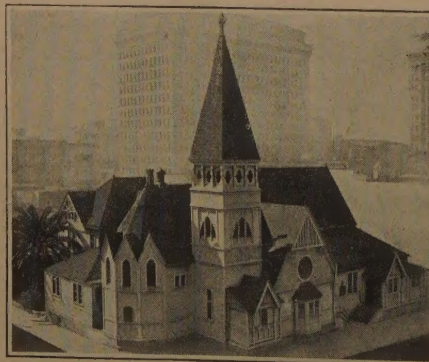
ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.; Rev. Walter C. Klein, Ph.D., Th.D.
Sun Holy Eu 8; Mat 10:30; Sung Eu & Brief Address 11; EP 4. Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & Holy Days 9:30; Lit Fri 7:40; EP & Int 5:30; Confessions: Sat 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M. Brown; Rev. Francis M. Osborne; Rev. A. Dixon Rollit; Rev. Thaddeus A. Cheatham, D.D.
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10, HD 10

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9



ST. PAUL'S CHURCH
SAN DIEGO, CALIF.

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR
Rev. William L. Bailey
Sun 8:30, 9:30, 11; Fri 9:30; HD 8:30

RICHMOND, VA.

HOLY COMFORTER Rev. Frank E. Puller
2100 Grove Avenue
Sun 8, 11, 8

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SAN DIEGO, CALIF.

ST. PAUL'S Eighth at C
Rev. C. Rankin Barnes, D.D., r; Rev. Harold B. Robinson, ass't
Sun 7:30, 9:30, 11 & 7:30; Fri & HD, HC 10

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. George F. Bambach, r
30 N. Ferry St.
Sun 8, 11, 7:30; Daily: MP 9, EP 5; HC, HD, Tues, Thurs, 10

SCRANTON, PA.

ST. LUKE'S Rev. Richard K. White
232 Wyoming Avenue
Sun 8 HC; MP & Ser 10:45; Thurs HC 10

SHEBOYGAN, WIS.

GRACE Rev. William Elwell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Daily: 7; Thurs 9
Confessions: Sat 5-6

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 8, 9:30 & 11 (High); Tues & HD 8; Thurs 10; Summer Sched (July, Aug, Sept) Sun Masses: 8, 9:30; Confessions: Sat 11-12, 5-6

SPOKANE, WASH.

HOLY TRINITY Dean near Elm
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other days 9
Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Gregory A. E. Rowley, ass't
Sun Masses: 7:30, 9 & 11. Daily: 7:30

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, r
Sun HC 7, 8; Ch S (exc Aug) 9:30; Service & Ser 11

ST. LUKE'S CHAPEL Rev. J. E. Crosbie, v
Yale Ave. at 9th
Sun HC 8, Ch S 9:30, Service & Ser 11

VENTNOR CITY (ATLANTIC CITY), N. J.
EPIPHANY Rev. Charles E. McCoy, r
Atlantic & Avalyn Aves.
Sun 8, 10, 11; Weekdays 8, exc Wed 10:30
The Church is always open

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun Masses 7, Low; 9:30, Sung with Instr; 11, Low. Confessions: 7:30 & by appt

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of month, HC also at 8; Thurs 11 & 12 HC

ST. JOHN'S Rev. C. Leslie Glenn
Dr. Glenn will preach at 11 & 8 all summer.
Sun HC 8; Tues & Thurs 12; Wed & Fri 7:30